

BUCHANAN'S

JOURNAL OF MAN.

VOL. III. NO. 11.—MAY, 1882.

"WATCHMAN TELL US OF THE NIGHT,"

"For the morning seems to dawn"—and is it a *seeming* only, or is it a reality, that a new era has arrived, and a brighter light is shed upon the minds of men by the morning radiance? Is this the period foreseen and predicted by Swedenborg, and does it correspond to his anticipations? Or is the light that we now have nothing more than the meteoric flashes which illumine the night with a transient and uncertain glow, only to pass away and leave deeper darkness behind? To meet these deeply interesting questions, let us look forth at the signs of the times and investigate the character of that light which is now dazzling so many minds.

There are three modes in which the new era of mental illumination is approaching us. First, the raps and physical movements by which spiritual agencies demonstrate their existence, and communicate directly. Second, spiritual writings, from the hand of a medium who professes to be more or less a passive agent of a spiritual power. Third, mental impressions and clairvoyant visions in which the living hold direct intercourse with the spiritual world, and by which fuller and more minute communications are received. As to the rapping and moving demonstrations it may be said that they have already passed the ordeal of the most rigid scrutiny, and must be considered as unquestionable facts. The most stubborn skeptics who have ever examined these phenomena, cannot deny that sounds and movements are produced, which are not to be accounted for by any physical agency, and that these sounds and movements do in some way respond to human inquiries, and to human wishes, which is sufficient to show that the moving power is in some way intelligent.

Having witnessed, myself, unquestionable demonstrations, and knowing that the existence of such spiritual powers is a settled

question wherever they have been displayed, I shall assume as an established fact that spiritual powers do communicate with us, by the production of sounds and physical movements; yet knowing there are many who have a great difficulty in realizing such facts, until they have personally witnessed them, I take the liberty of introducing the following scientific testimony, from the *Spiritual Telegraph*, not because it is any more remarkable or conclusive than hundreds of similar developments, but because it clearly and authentically sets forth the facts, and may serve as an example—a single instance from a thousand parallel cases, which render the powers of spiritual beings as certain as the shining of the noon-day sun. Not only is the fact as certain, but, I believe, destined to become as universal. The world is evidently tending to open, universal communion between the living and the dead.

THE MODERN WONDER.

"We were present at Mr. Elmer's, on the occasion referred to in the following manifesto, and, at the solicitation of other parties, drew up the accompanying statement. The persons whose names are subscribed to the paper are favorably known to the public, and though previously skeptical concerning the manifestations, they did not hesitate to express the conviction that the several specifications were *within* the truth, and that the facts would have justified a stronger statement. Mr. WELLS is Professor of Chemistry at Harvard, and since his return to the University, Mr. HUME, the medium, has been sent for by Prof. AGASSIZ, and will soon visit Cambridge."—*Editor of the Spiritual Telegraph.*

The undersigned, from a sense of justice to the parties referred to, very cordially bear testimony to the occurrence of the following facts, which we severally witnessed at the house of Rufus Elmer, in Springfield, on the evening of the 5th of April :

1. The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.
2. It (the table) was forced against each one of us so powerfully as to move us from our positions, together with the chairs we occupied—in all, several feet.
3. Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage, but found the invisible power, exercised in the opposite direction, to be quite equal to their utmost efforts.
4. In two instances, at least, while the hands of all the members of the circle were placed on the top of the table—and while no visible power was employed to raise the table, or otherwise move it from its position—it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by some denser medium than air.
5. Mr. Wells seated himself on the table, which was rocked

to and fro with great violence, and at length it poised itself on two legs, and remained in this position for some thirty seconds, when no other person was in contact with the table.

6. Three persons, Messrs. Wells, Bliss and Edwards, assumed positions on the table at the same time, and while thus seated, the table moved in various directions.

7. Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory motion of the floor of the apartment. It seemed like the motion occasioned by distant thunder or the firing of ordnance far away—causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt.

8. In the whole exhibition, which was far more diversified than the foregoing specifications would indicate, we were constrained to admit that there was an almost constant manifestation of some intelligence which seemed, at least, to be independent of the circle.

9. In conclusion, we may observe that D. D. Hume, the medium, frequently urged us to hold his hands and feet. During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us for the closest inspection, and we submit this one emphatic declaration—We know that we were not imposed upon nor deceived.

DAVID A. WELLS,
B. K. BLISS,

WM. BRYANT,
WM. EDWARDS.

In view of the vast number of similar facts to the foregoing, transpiring all over New England, New York, Pennsylvania, Indiana, Ohio, Illinois, Missouri, and beginning to appear in Kentucky, Tennessee, and various other States, what apology can there be for editors of newspapers, who republish in their papers, coarse denunciations of such unquestionable facts, while suppressing the facts themselves, and keeping their readers profoundly ignorant of the most interesting events of the age. Or what excuse can there be for respectable and intelligent men who coarsely denounce the phenomena, while they are ignorant of these facts, and of all important scientific facts bearing upon the subject, and speak only from a prejudice against the marvelous, and from the darkness of unconscious ignorance. A rational skepticism in all subjects of investigation is highly respectable, but the insolent assertion that any phenomena cannot possibly be true, and that all who testify to their truth, must be dishonest, places the man who utters such denunciation among the enemies of human improvement, and the persecutors of the world's benefactors. How can the world be improved, how can new knowledge be introduced, unless mankind relax sufficiently their intolerant fierceness, to give to every doctrine fair play, and a

candid hearing. To those who are constitutionally and dogmatically incredulous, I would respectfully recommend the proposition of Mr. Davis to pay a thousand dollars whenever they can develop a terrestrial origin of the spiritual manifestations.

The amount of knowledge communicated by rapping is of course but limited, as the process is extremely tedious. The great purpose of rapping and table-moving is to prove the positive existence and substantial reality of the spirit world. I cannot agree with those who are disposed to denounce such manifestations as of a low grade, emanating merely from the "Barnums"—the discontented spirits, or the mountebanks of the spiritual world.—On the contrary, there is a sublime benevolence in thus demonstrating the reality of spirit-life; showing that our spiritual existence is not altogether a passionless dream,—a quiet and harmless consciousness of existence, but little better than the sleep of the grave, but that our spiritual career is a period of activity and power, as well as of serene and heavenly enjoyment. Those who sneer at the rapping spirits, like those who sneer at practical phrenologists, have forgotten that the noblest career of intellect is that in which it descends to the level of our obtuse humanity, to point out the wonders of nature—to educate and lead it up to its proper destiny. Let us have no more sneers at rapping spirits, unless it be from those who would sneer at the mother nursing her infant.

Second.—The next method of spiritual communication, by writing mediums, is far less perfect and satisfactory in its results, than the physical demonstrations. We might suppose that spirits who have obtained the control of the arm of a passive subject, would be competent to send messages which would not only prove their own existence and intelligence, but would greatly enlighten and elevate the minds of their readers.

Great numbers of messages have been received in different parts of the Union, which were regarded by the recipients, as satisfactory communications from their deceased friends. In many cases, the messages have been of a useful, practical character, giving advice and information about health or business, which indicated a high order of intelligence. But in the more elaborate efforts of the spirits, or rather the more voluminous productions of the mediums, we look in vain for that vigor of intellect, or proficiency in science, which might have been expected. The medical advice which has been given by many of the spirits, and the solution of a problem in the "*Mechanique Celeste*," by the spirit of Laplace, are positive proofs of greater intellectual power than has yet been displayed in the more elaborate communications. Many of these are doubtless the products of the mind of the medium, influenced solely by his own imagination, which, however sincere he may be, he confounds with his spiritual influence.

A few days since I read a long communication purporting to be from the spirit of Franklin, explanatory of the communications from spirits, which bore in every paragraph the most palpable evidence that it emanated from no other source than the honest and intelligent gentleman who penned it. There might be in many cases a partial communication with the mind of Franklin, or some other spirit, sufficient to satisfy the individual that he is a medium, and induce him to continue writing, when the spiritual influence had entirely left him. Under the influence of a spiritual state of mind, generated by intercourse with spirits, and the habit of passive writing assumed by the medium, a great deal of harmless and pleasant writing has no doubt been produced, displaying a spiritual tendency, although it may not have a spiritual origin.

The productions of the Rochester medium, the Rev. Mr. Hammond, appear to be put forth in entire good faith, and are circulating extensively as the genuine discourses of spirits. That Mr. Hammond is acting honestly I have no doubt; and that he is truly a medium for spiritual writing has been verified by a psychometric test of his manuscript. But we look in vain in the books which he has issued, "*Light from the Spirit World*," and "*The Pilgrimage of Thomas Paine*," for any evidence of the exalted intellect of the distinguished spirits for whom he writes. The two books are nothing more than pleasant, and rather verbose essays, written in a very amiable spirit, and abounding in truisms, adapted to the uncultivated minds of the humblest class of readers; but strikingly deficient in the strength of expression, the extent of knowledge, and the eloquence of language, which we might expect from such spirits as Thomas Paine and William Penn.

If these books be recognized as fair displays of the intellectual force of the spirit world, it can have but little attraction to those who would fain progress through their future life in intelligence and knowledge. The *Pilgrimage of Paine*, instead of being characterized by the massive strength of thought and earnestness of style which belonged to Paine, looks much more like the production of some very innocent and harmless Universalist clergyman, whose entire range of study had been limited to a few prosy, theological writings; whose imagination was altogether too meagre to originate a new illustration, and whose intellectual horizon was scarcely sufficient to embrace a score of consecutive ideas. The only passage in the book which attempts any display of positive knowledge, is that which relates to a conversation of Paine with his mother, in which the old lady gives the following luminous dissertation upon light:

"You will find light without darkness in your path, because there is more light in spiritual than in earthly bodies. Light emanates from particles of matter thrown off from dense globes in

straight lines, which coming in collision with each other, produce a concussion in such rapid succession, as to evolve what is called light. The law of what is called the solar system, governs worlds of other systems. A ray diverging from the sun meets a ray from earth, which produces what is called friction among the innumerable particles in their passage from one point to another. This friction emits a blaze from the two particles. These wonders are actually transpiring every instant, within scarcely perceptible distances, so that no darkness can exist when they occur. Now it is only the grosser particles, migrating from one globe to another, that give light to the inhabitants of the rudimental spheres, while spirits are enabled to discover light, or, as I would say, see the friction, or light, emitted by the friction of lesser rays coming in contact with each other. When the sun is visible to minds in the body, rays from it fall in direct lines to the earth, and rays from earth pass in direct lines to the sun. When rays pass in direct lines and meet, the concussion or friction is greater than when striking each other obliquely. Hence, the greater the friction, the greater the light. And the nearer to the earth the contact of the rays, the more sensible the effect upon the retina of the human eye. This accounts for the darkness called night, and the light called day. At night the rays migrating from the sun to earth, and earth to sun, must strike each other obliquely, and at a greater distance from the eye of man. But spirits are aided by the friction of infinitely more refined particles of earth, occasioned by the influence of other planets upon it. As the attractive and repulsive forces are equal to the density, distance, and magnitude of the several orbits, so are the rays refined; and you will find that the balances are in just proportion throughout the immensity of the Creator's works."

The exquisite absurdity and ignorance of the foregoing paragraph, purporting to have been written by Paine, is probably a sufficient proof either that the spirit called Paine is profoundly ignorant of natural science, or the passage in question is not his production. As the work, however, will circulate among a large number of readers, who have too little knowledge of physical science to detect such blunders, many of whom may be disposed to receive with a superstitious reverence such communications, it becomes the duty of the friends of true progress, to detect and expose errors of such a character, before we are overwhelmed with spurious science, and spurious philosophy. If light were really emitted from the collision of particles radiated by the sun and planets, such light would never enable us to see the sun, as it would amount to nothing more than a grand display in the atmosphere, like the play of the Aurora Borealis. Our atmosphere would be intensely luminous, like a mass of transparent flame, extending everywhere, above our heads, and beneath our feet, while the sun and stars would be totally invisible. The

childish absurdity of this theory, the only scientific development of the book, and the general paucity of intellect which it displays, are rather discouraging circumstances to those who expect to derive much intelligence from writing mediums. And when we observe the amount of superstition which still exists in our country, and the facility with which Mormonism, Millerism, Shakerism, etc., make their impression upon the popular mind, every friend of human enlightenment should carefully guard spiritualism against these fanatical tendencies. In the hands of educated men, who are free from the blind, dogmatic zeal of superstition, we have nothing to fear; but in the hands of the superstitious and bigoted, whose mental habits have been formed by sectarian theology, and whose minds have never been expanded by liberal culture, much evil is to be apprehended.*

On the other hand, although the spirits have signally failed in book making, they have given pretty decided evidence of the verity and practical value of their briefer communications. Brief manuscripts purporting to be from the spirits of Paine and of Washington, have yielded to the psychometric test, a fair conception of their characters. The analysis of the character of Paine from his spiritual autograph, was very full and minute.

* The following statement of the effects of this superstition in New York, is taken from a Universalist paper of that State. "The superstitious impulse which led to the publication of a newspaper edited by St. Paul, and other Saints, has run to its natural results. 'Look, as an example, at the colony which last fall migrated from Central New York to Virginia. Quite a number of families, among whom were many truly worthy and estimable people, were made to believe by what they supposed to be 'spirits,' that it was their duty to sell their property immediately, at whatever sacrifice, put all the money into a general fund, tear themselves away from their comfortable homes and their cherished associations, emigrate to Virginia, purchase a tract of land, and live together in a 'community.' All this was done accordingly. The removal was made—the purchase was effected, and the community commenced. And what was the result? Precisely what any man of ordinary discernment, and in the clear exercise of his faculties, could have foreseen, and what multitudes did foresee and foretell. The whole affair 'burst up,' in a few weeks. The colonists found they had been deceived—divisions sprang up among them—poverty and destitution came upon them—and the money invested in the purchase of lands was sacrificed. Some have returned to their former homes in mortification and disgust, while others remain in poverty, unable to return except their friends at home send them aid. Many both among those who went to Virginia with the colony, and those who while remaining at home, made pecuniary sacrifices to assist them, do not hesitate to utter deep denunciations against the whole movement, and to speak in strong language against certain leaders in this strange affair! These representations we have obtained from those intimately and peculiarly interested in this whole movement."

On the other hand, it is but fair to remark that a new society has been started in Virginia by emigrants from New York, devoted to Spiritualism, which bids fair to be very respectable. Rev. T. L. Harris, a gentleman of fine poetic powers, is one of them, and is expected to edit their newspaper. It is located forty miles from Charleston on the Kanawha.

The psychometric investigation of Washington, was made upon a few words written by a medium at St. Louis. It gave a distinct impression that the writer was a deceased military character—brave, and devoted to liberty—giving altogether such traits of character as we recognize in Washington. The identity of psychometric impressions from the spiritual writing and from autographs, given during life, is pretty conclusive evidence to those who are acquainted with the powers of psychometry.

The practical value of these communications, may be illustrated by several facts. Mr. D. K., of northern Ohio, a gentleman of undoubted integrity, informed me a few weeks since, that he consulted the spirit of his mother in reference to his health. His brothers had suffered from a disease of the heart, and as he had similar symptoms, he supposed that he was attacked by the same disease. When he consulted his mother, she informed him that his heart was not really diseased, but that the peculiar symptoms which he experienced were owing to a scrofulous tendency, and that the diseased part was of the upper part of the right lung, for which she gave him a prescription, which he afterwards took, by which he was relieved. She also remarked, that as he might doubt the correctness of her diagnosis, he could have it confirmed if he would get a competent physician to examine his chest. He did so. His chest was carefully examined by Dr. H., who pronounced his heart free from disease, and recognized the seat of the disease in the upper portion of the right lung.

Mr. D. J. Mandell, of Athol, Mass., mentions in the *Spiritual Telegraph*, the following fact:

"Late in the autumn of last year, a young man, a neighbor who had witnessed the 'tippings,' but had never heard the 'rappings,' happening to 'drop in' at my house at a time when a favorite and rightly conditioned medium was present, an opportunity was afforded him for a sitting. He first inquired for the spirit of his mother, and had a response. After some general inquiries, he asked if the spirit of his mother could inform him relative to the health of his wife (who was then absent from home.)

"Was she well? 'No!' Could he be informed what ailed her? 'Yes,' and then through the alphabet, '*Toothache*,' was promptly spelled out.

"The young man then inquired if the spirit of his father was present. Obtaining no satisfaction, he called the alphabet, and his brother's name was spelled. He was taken by surprise, not having thought of him that evening. But the spirit proceeded in answer to inquiries, to inform him of various particulars relative to his death, which proved to be correct. He also rapped correctly to the name of the young man's wife, the place where she was born, etc., and also, reiterated the assertion made by the

preceding spirit, that the wife, at that time, had the *toothache*. Said the young man, 'Can you not go and psychologize her and cure the pain?' The answer indicated that the spirit would make an effort to do it.

"Two or three days subsequently the young man was at the place where his wife had been visiting. He made casual inquiries as to how her health had been during their separation, and was informed that she had been generally well, except upon a certain day, when she had the *toothache*, but on retiring to rest at about ten in the evening it had suddenly ceased, and she had not suffered from it since.

"*That day was the very day on which the rapping invisibles had announced her as suffering with the toothache, and that hour, was the precise hour, when the spirit declared it would make an effort to relieve her—the husband having taken note of the time by his watch.*"

A very remarkable case occurred in Medina, Ohio, which I heard related by Gen. Bierce, of Akron. A woman residing in that place, originally from Liverpool, instituted proceedings for obtaining a divorce against her husband, who had been absent in California rather too long for the patience of his spouse. After the suit had been commenced, she received a spiritual visit from her long-absent husband, who informed her that he had just been murdered on his way home. Upon receiving this spiritual intelligence, the legal proceedings were suspended, until she could learn by the usual channels of intelligence, the truth of the report. In due time the news came on, and she learned by the New-York Tribune, the authentic story of his murder.

These three examples are given merely as specimens of phenomena frequently occurring. It is getting to be quite common for spirits to operate medically, or mesmerically upon persons with whom they communicate. Dr. A. L. Child, living at Walnut Hills, Cincinnati, whose veracity no one will doubt, published some time since, in the New-York Tribune, a statement of spiritual intercourse with his deceased wife, and of her success in curing a cancer of the lip, with which he was troubled.

A spiritual power capable of overcoming such a disease, which so often baffles the surgeon, has certainly high claims to the respect of medical men. We may, therefore, say that the literary failures of the spirits, thus far, are more than counterbalanced by the practical skill, good sense, and utility of the briefer communications.

Decidedly the most wonderful display of intellect from the spirits which I have yet witnessed, is the command which they give the mediums of foreign languages. Spirits not only rap out messages in languages foreign to the medium, but by impressing the mind of a suitable medium, enable him to speak in a language, to him, entirely unknown.

A remarkable example of this occurred at Cleveland, when I

attended a private sitting of mediums who were undergoing the training of spirits for additional manifestations. A female medium was brought into communication with the spirit of a Frenchman, and made an effort to deliver his messages in the French language. As it was her first essay, and her faculty of language was naturally none of the best, the attempts were as awkward as those of a child, when first learning to walk. Her pronunciation and delivery would never have informed one that she was speaking French. Nevertheless, a gentleman present acquainted with that language, succeeded in interpreting a portion of her utterance, and we were informed that according to the tenor of the communication, a bloody war would soon break out and overwhelm the continent of Europe. That Louis Napoleon would preserve his power for seven or eight years, and that after the end of his reign, France would settle down into a true republic.

As this was the first effort of the medium at speaking French, her success was as good as could be expected. But the displays of a more fully developed medium, Mr. F., were beautiful and astonishing. This young gentleman, a school teacher by profession, having no knowledge of any foreign language, except a slight smattering of the Latin, has fallen under the influence of spirits belonging to other nations, and speaks their languages familiarly, without knowing the meaning of what he is uttering. The English language he speaks with great propriety of diction, under spiritual influence. Under the influence of the Indian chief, Red Jacket, he delivers Indian speeches, sings Indian songs, and performs the Indian dances. Having heard him speak and sing in the Indian language, I was very much charmed with his delivery; which was eloquent and appropriate, so far as we could judge of his speech in a foreign language. I think no one who heard him could doubt that it was a true and systematic language, which he was speaking, and not a mere coinage of fancy. Two of the company present, who were acquainted with Indian language, spoke of his speech with approbation as a genuine Indian harangue, and a fine specimen of oratory.

Mr. F., also, declaims in a language supposed to be Chinese, as he writes under the control of the same spirit, characters which resemble Chinese writing. I have several specimens of his writings, in the character of a medium, some of which resemble the Chinese, others the Arabic, and others the Hebrew. As they have not yet been examined by any competent philologist, the true nature of these mysterious writings cannot be determined. I design, after submitting them to the investigation of the learned, to have them engraved and published in the *Journal of Man*.

The three manuscripts resembling Chinese, Arabic, and Hebrew, which were written with great facility under spiritual con-

rol, have been submitted to the psychometric test, which confirms their spiritual origin.

The Hebrew manuscript gives an impression of an elevated, serene, and noble character, whose name is mentioned in the scriptures, and whose character according to scriptural records, would coincide with the impression.

The manuscript resembling the Arabic, gave an impression of a very meditative lover of nature, in whom the perceptive organs, and the moral faculties predominated, who had written something in his native language, but not attained any eminent position as an author.

The manuscript resembling the Chinese, gave an impression of a truly elevated and intellectual character; a man of fine natural genius, extensive literary attainments, commanding dignity of character, and cultivated literary and poetical powers. His rank and reputation, both in literary and poetical life, were believed to be of the highest order. The name which the medium was impressed to announce for the Chinese philosopher, was Homenyong.

This speaking in foreign languages, and entering into communication with beings who have departed more than a thousand years since; speaking and writing in their own language, is one of the most sublime phenomena in nature; and if, upon critical examination, it shall appear that these mysterious manuscripts, and eloquent utterances, are truly from the source from which they purport to come, they will make a grand addition to the wonders and beneficent gifts of the Deity, which continually excite our admiration and reverence. Yet if these phenomena relating to language are merely the fantastic play of imagination, and not true spiritual manifestations, they are still interesting facts in the constitution of man.

To show their origin in the spiritual region of the brain, I gently excited the organ of Spirituality in the head of Mr. F., who is quite impressible, and it produced in a few moments the spiritual condition with an outburst of the strange languages. On these occasions he is in no abnormal state, but is perfectly conscious and self-possessed, while he yields to the impressions.

Whether the world is to be much enlightened by the intercourse of intellectual men with the spiritual world, time must reveal. The late publication of Judge Edmonds, of New York, shows that something may be expected in that direction. The following is the opening of his article published in the *Shekinah*.

"It is now a little over a year since I was afflicted with the loss of the one most near and dear to me on earth. I was in great distress, yet I never entertained the idea of seeking consolation in spiritual intercourse. Indeed, I knew not even of its existence. I had been for years a mere man of the world. I knew nothing of Animal Magnetism. I had once, and only once—and then

as a mere matter of curiosity—seen a clairvoyant. The ‘Rocheater knockings’ I had heard of, but never witnessed, and looked upon the matter, when I thought of it at all, as one of the fancies of transcendentalism, which, like many others, would have its day and be forgotten.

“At length, through the solicitation of a friend, and more to gratify her and to while away a tedious hour than any thing else, I was induced to witness an exhibition of Spiritual Intercourse.

“I saw much to surprise and interest me, and I gave to the subject all the attention I could spare, that I might thoroughly investigate it—and expose the deception, if there was one. I have now continued that investigation for more than a year, and have been careful to keep an accurate record of all I have witnessed.

“As I have progressed, I found that I was myself becoming, in some measure, a medium; and when alone by myself, without any medium near me, I was receiving communications, that were to me, in an eminent degree, interesting. These come to me in different forms. One is, by seeing pictures painted to my mind’s eye, as bright, as vivid and as distinct as any that my physical vision can convey to the mind. One of the earliest of these, I now give you.”

Here follows a beautiful vision giving interviews with Franklin, Newton, Penn, and hosts of other spirits, and exhibiting the life and actions of the spirits, which one would at the first glance take for a veritable spiritual experience; but at the end he informs us that after reading his vision, the spirits told him that it was designed merely as emblematic or typical of things in this life. It has no scientific value therefore, but as a beautiful play of the spiritual fancy. Yet for this publication, Judge Edmonds, while occupying the highest judicial rank, and displaying unquestionable talent, has been fiercely denounced by certain newspapers, and held up as a maniac. This is a scandalous fact as to the character of our press; but Americans cannot be deterred from the investigation of any subject by newspaper brutality. Honest men will be only more curious and more resolute in the investigation of doctrines which can be assailed only by coarse abuse.

PSYCHOMETRY—THREE CHARACTERS.

The value and the power of Psychometry have not yet been set forth as they deserve. That we may, by means of this art, explore the present, the past, and the future, I shall at some future period demonstrate. That it may enable us to explore all the

movements of the mind—to know positively the hidden acts of men in this life, and to trace their *post mortem* history in spirit life, will not be at all incredible to those who have witnessed the best illustrations of its powers. Nay more, those profound secrets to which there has yet been no pathway opened—secrets which concern the operation of mind on matter—the connection of soul and body, are clearly accessible by the path which Psychometry opens, as will be hereafter shown.

As an illustration of the power of Psychometry, in the way of accurate description of the living and the dead, I give the following Psychometric reports, selected from some of my most recent experiments, in which the most remarkable feature to myself, is the mathematical precision with which the size and shape of the heads were described.

The experiment was made upon two intelligent gentlemen, who possessed not only impressibility, but sufficient moral and intellectual power to grasp and appreciate the highest characteristics of humanity. The manuscripts selected for the trial, were those of three gentlemen, well known by reputation to the readers of the Journal; and the Psychometers were, as usual, carefully excluded from any knowledge or intimation as to the source of the manuscripts which were used.

Under these circumstances, the mental and physical organizations were described with wonderful minuteness—the stature and size of the writers—the appearance of their faces (including even the long beard of No. II,) and the exact measurement of their heads and relative development of organs, were stated with as much accuracy as if they had personally surveyed or measured what they were describing.

The descriptions of Mr. F. were chiefly from his own consciousness or direct perception. Those of Mr. P. were given in a more craniological manner, by feeling the action or development of the corresponding organs in his own head, from which he inferred the character phrenologically.

As the Psychometers, in describing the characters, were left in the dark, not knowing who they were until the experiment was finished, the reader will best appreciate this exhibition of their powers, by remaining in the same state of suspense himself. I shall, therefore, first give the characters as reported, giving the names only at the conclusion.

No. I.—*Psychometric Report upon the Manuscript of S—, by Messrs. T— and P—.*

IMPRESSIONS OF MR. T.—I think this individual is deceased. There is oppression of the lungs and chest, with difficult, laborious, painful, breathing—a good deal of prostration of the nervous energy.

He is not developed in celestial spirituality, but much more in intellectuality. More engaged in studying the externals of nature, the forms and relations of spiritual things, than the internal or celestial. He is more developed in wisdom than in love. He is in a subjective condition, subject to external motives or influences. He is attached to and takes an interest in the pursuits of this life, is probably engaged in philosophical investigations.

He is not an unhappy spirit in his present condition, nor does he enjoy a high degree of happiness. He is not in a condition of divine harmony—that is, in his loves, delights, he is not controlled by the celestial nature, but under the control of the exterior intellectual nature. He is not progressing very rapidly as to his celestial nature, nor is he in a condition to do so, for some time to come.

In life, he had a good deal of intellectual power, the perceptive and reflective were equally developed and exercised. He, I think, was not intuitive, but was obliged to arrive at his conclusions by investigation, and the exercise of his reflective faculties.

I feel that there was capacity. I think he was a hard student, a laborious thinker. The head is such as I should infer to be connected with physical force and energy. There is considerable firmness and decision. There was very considerable capacity for benevolence, when there were proper objects to call it into exercise. I do not feel much spirituality. I think there was not much. I feel no activity in the organ of religion. He was a man of free-thinking liberal mind. His acts were not so much from internal impulses, as external objects or ends.

Q. What of the social faculties?

I should think he had a fair development of the social faculties.

Q. What as a man of science and speaker?

As a speaker, grave and impressive, not sprightly—dignified, when excited, exhibits power, and makes a deep, lasting impression.

He had capacity to be a man of science; he probably devoted his life to scientific pursuits; had a cultivated mind and capacity to be successful, especially in the physical sciences.

Q. What of his moral characteristics?

I have no unfavorable impression as to his being a moral man, nor any idea of a very high toned morality. He would occupy a very respectable position in society—would be as moral as men of his pursuits usually are. He was not remarkable for conscientiousness, but had considerable pride of character, and would be circumspect.

Q. What views in reference to the science of man?

His mind is well adapted to investigating the science of Anthropology, the equal balance of his reflective and perceptive powers, and his general intellectual superiority would peculiarly fit him.

Q. What course would he take?

I think he would appreciate the physical phenomena more highly than the spiritual. His mind would desire to have it subserve the cause of truth and progress, but his views are rather intellectual than spiritual. His mind is suited naturally to materialistic views. His desire was to benefit the whole community, by developing science, enlightening them, and enabling them to understand the laws of nature, under which they live. He had a good head and a good mind, but a little deficient in spirituality.

Q. What as to ambition?

He had enough to stimulate him to an energetic course of life, but was not egotistical or envious.

Q. How does he meet opposition?

With great strength, firmness, and gentleness, not impetuous or violent."

IMPRESSIONS OF MR. P.—My first impression is that he is not living. It gives an oppression in the region of the breast and lungs.

His forehead was wide, high, and prominent. There seems to be in the reflectives and percepts a steady, equable, enduring action. Modesty and reverence were actively exercised and influenced his conduct. He has a good deal of ideality, planning, inventing, systematizing. The mainspring of his action was a feeling of devoted benevolence, philanthropy, and religion. The excitement is in the posterior region of benevolence. His affections were intense and ardent, though not originally so active. Not transient, but permanent when kindled. His firmness did not constitute an original element, but was cultivated, grew and increased. I should give him a steady self-reliance, but not egotism. He had confidence in his own capacity and his position, though others felt not the same confidence in him. He had a grave, reflecting mind, but not a great deal of vivacity. His friendships were permanent, durable, and warm. He was friendly to the whole race of man, and to the cause that excited his investigations. He had caution, would investigate thoroughly before expressing an opinion. He would have a nice appreciation of sound and tone—his tones would be expressive and deep—they would be full of meaning. He had a good capacity for language—had fullness about the eyes.

He felt the necessity of acquiring property from force of circumstances more than he wished. He could overthrow his opponent in argument. He was an enduring, persevering, energetic character. He would pursue the subject with great intensity. He would not accomplish his purpose by brute force, but by intellect.

The upper range of the intellectual organs is very active, as well as the percepts, there is a capacity for arranging and systematizing.

Modesty, reverence, ideality, sublimity, caution, and the social

faculties are active. He is governed by a steady purpose to accomplish the great object of his life. His ambition and love of approbation were governed by that object. His constitution was strong. His head large, full, and predominant in front.

It was not a mind of spontaneous genius, but one of elaborate cultivated intellect.

No. II.—*Psychometric Report upon the Manuscript of C—.*

IMPRESSIONS OF MR. T.—I think this individual is fully developed in the intellectual region. He has considerable ideality, imagination—is impulsive, excitable, reasons from analogy—is ardent, energetic, bold, fearless.

Q. How does he compare with No. I, as to his aggregate talent?

His talent is of a different class. He is perhaps equal to him, but in a different mode. He has not the same coolness and deliberation.

Q. As to personal appearance.

The first, I think, rather a larger man; of full face; this is more angular, has a more sanguine-nervous temperament.

Q. As to reputation?

This one would be more generally known in a certain region; the former more extensively. This belongs more to a section; the other more to the world. The former would be known more by his writings; this where he is personally known.

Q. As to ambition?

This one has more active conspicuous ambition connected with personal notoriety; the other connected with the cause that he advocates. This has more egotism; the former more modest dignity. He lives more in the present; the former will live in the future.

The former has an ambition for fame which might lead him to seek to avail himself of that which did not properly belong to him as a scientific man.

Q. As to philosophy?

The former is more original, although not purely inductive, like Bacon; this reasons more from analogy, and would present a more popular view. He seems too impulsive, or impatient for a very patient investigation.

Q. As to benevolence?

This one has many good impulses, but does not show them on all occasions. The former has more uniform benevolence; this displays his when his sympathies are aroused.

Q. As to manners?

He is polite and gentlemanly, especially in female society. He has a good deal of pliability; is graceful and varied, showy

and courtly in manner. He has not so much uniformity as the former.

Q. As to Combativeness?

The former is firm, philosophic, and mild in his resistance, without malignity or bitterness. The latter would resist with energy, would be impulsive; not so much governed by moral sentiment, but more disposed to be bitter and sarcastic; might carry his defence to aggression.

(Mr. F., at first, was disposed to think that No. II was deceased, as well as No. I, but after a little examination, he decided that No. II was living, in which opinion Mr. P. coincided. It may be remarked that C., who is somewhat older than S., was at his meridian many years since, and is now living in extreme old age, although his mind is still active and vigorous.)

IMPRESSIONS OF MR. P.—His character is widely different. No. I was a cool, philosophic mind. This is excitable and enthusiastic; ambition is a characteristic feature. If speaking he is engaged in making active gestures.

He has a large person, full chested, with vigorous lungs, and circulation, and I suppose a heavy beard.

This would attract more attention personally; would have an influence wherever he went. The other would have a more creative mind, producing those things which would last forever; while this would be more brilliant for the time, and display more sarcasm against his opponents. When he is aroused he seems to have an inexhaustible fountain of intellectual material; his resources are varied.

This one is more aspiring, looking up, he aims to be conspicuous and lofty in the eyes of the world.

The whole social region is full; he is a strong devoted friend, and a strong enemy.

He has the art of pleasing by cordial manners. He would be better fitted for political and fashionable life than the other.

His combativeness would be always on the alert; the former would require to be aroused.

No. III.—*Psychometric Report upon the Manuscript of B—, Description of Heads, and Comparison of First, Second, and Third.*

IMPRESSIONS OF MR. F.—A very clear, bright intellect; great natural capacity; very free and spontaneous in its action, critical and philosophic. A mind of a good deal of cultivation; considerable originality, with a good deal of ideality; a cultivated, chaste imagination. His mind is suited to scientific and philosophic investigation; he engages with a good deal of energy, perseverance and ambition in the subject matter which he is investigating. This mind, to be appreciated, belongs to the future.

He has self-reliance, consciousness of mental strength, yet no vanity or egotism; that consciousness is combined with modesty. The mind is intensely, yet pleasantly active, harmoniously so. There is a prominent, expansive forehead, very full in the region of reason and the neighboring organs; prominent especially in the reflection organs. The active, deliberate and contemplative faculties are all full. This mind is suited to spiritual investigations; very clear and perspicuous. In the posterior portion, in the region of physical force, there is a general fullness and strength. This individual is engaged in scientific investigations rather than in political or literary matters. The mind is superior to ordinary literature; if engaged in literature it would be in the highest moral and philosophical department.

Compared with No. I, this mind is equally as philosophic; has clearer and more accurate perceptions, and comes more directly and correctly to conclusions. He belongs to a later period in the progress of science; is more brilliant. Compared with the second this is more philosophic, has an intellect of a higher order, better balanced, more constant and uniform.

This head is not so round and smooth as the first, but in the intellectual organs is fully as well, and I think a little better developed. The face of this is not so large and full as the first. He is full in the region of modesty and sensibility. A full equal development of the posterior region, which gives him executive energy. Compared with the second his head is more uniformly balanced. The first head might measure a little larger taken altogether; but measuring only the intellectual and moral regions, this would be fully equal, if not superior. This is a more active temperament than the first; not more active the second, but better balanced, more uniform and steady. In dignified self-reliance, the third resembles the first.

Q. What is the leading object?

He is investigating some philosophic, scientific subject. It is the main object of his life to develop, found and establish it. Everything is subservient to it. It is not in reference to himself, but he seems inseparably connected with it, and his ambition takes that turn. He is not pursuing it for honor or personal fame; he is pursuing it for the love of truth; money and fame are incidental, he would sacrifice both if necessary, and is willing to live only in the future, or be denounced in the present. It is one of the pleasantest living autographs I have ever had on my forehead. I think the individual is living, actively engaged, and in health.

Q. What is the relative length of the three heads?

The second is longest in proportion to its breadth; the third is next longest in proportion to breadth; the first was nearly round. The second is the smaller as to cubic contents; the first and

third differ but little in cubic bulk; the third is rather the longest antero posteriorly.

Q. Which is broadest at cautiousness.

The third is the broadest.

Q. How at ideality?

The third is rather superior to the others—very broad.

Q. What of the person.

This one has not so large a body, but has good vital stamina; his brain although it does not exhaust, steadily consumes the vital force, in its uniform spontaneous action. This brain has more of the internal region. Philosophy, with him, springs up as a natural growth of the mind, not as an acquired taste. As a botanist I would say his mind grows *endogenously*.

IMPRESSIONS OF MR. P.—This person has a large head—about six and a half inches by eight. The brain projects anteriorly, laterally, and superiorly. This person has made great use of the perceptive, but they are not very bold; they run into the higher organs. The front and lateral parts are so even I can scarcely distinguish any inequality or angularity.

He has much Ideality, Modesty and Reserve; more of Modesty than Reverence. He has great Benevolence, Truthfulness, Sincerity, reliability; not carried away by friendship from any great pursuit of life; not very sociable, or addicted to much expression of feeling.

He is governed by caution and in his investigations, will be sure of his results before publishing. He would be perfectly sure of the result before making assertions. Firmness is full and active. For some reason or other he has a great deal of sensitiveness; he has been made, by experience, more apprehensive and distrustful than he naturally is. He has, probably, not been properly appreciated, or taken by the hand. His labors have not been duly appreciated, which affects his modesty and sensitiveness; he has less confidence in the public than he formerly had. Integrity is full. The upper part of the face full. The character is elevated, far above the herd. He stands on a higher plane. He is not sectarian. His views of religion are large, comprehensive. Philosophy, Benevolence, Truthfulness, Philanthropy, and Religion are active and leading elements of the character. There is considerable imagination, but not of a fanciful character.

His head is very broad on the top, round and full. In the region of self-reliance it is full. He has no presumption, has sufficient self-confidence to maintain his own rights and the respect of all.

The Ambition is active, but intellectual; not accompanied by the force and energy of the second. There is no activity in the region of Acquisitiveness. His head is out of proportion to his body. He is not so large as the first and second, though he may

be tall; he has less muscular development. He would be able to speak clearly, comprehensively, and to write in the same manner. He can grasp a great deal, and make it comprehended by others: his mind grasps a great deal, but everything is clear; there is minuteness and adaptation; *he is an architect of ideas.*

This one will survive either of the others in reputation, as he has a greater capacity for creation; he has a more creative mind, and draws ideas from sources the others can not reach. There are not many of the world that would form a correct opinion of him. He may have a less reputation with the masses than either of the others, but those who appreciate him would esteem him highly for what he produces intellectually. This one belongs to all future time—not to the present; the second belongs to the present; the first will be enduring, but being less creative, will not endure so long as this.

The three individuals thus described, are three cultivators of the science of Anthropology. The first is Dr. SPURZHEIM, (the associate of Gall,) the cultivator and chief propagator of Phrenology; the second is its learned American champion, Dr. CALDWELL; and the third is the founder of the new system of Anthropology, whose works are yet unpublished, and who is therefore, comparatively less known; but who has had sufficient communication with the readers of this Journal, and received sufficient assurances of their cordial sympathy to justify him in laying before them the above report. As my autograph has frequently been reported upon publicly and privately, without permission, by amateur psychometers of various degrees of ability, I presume those who are interested in the science, feel some curiosity concerning its author. During the past ten years, I have avoided publishing any such experiments involving myself, for the reason that they have always given me an intellectual position which would be recognized only by personal friends who anticipate what I may bring forth. But with the circle of friends who read this Journal, such reserve may be laid aside. Indeed, no such reserve ought ever to be practiced at all, except that it is required by a false public sentiment, which prefers artificial to real modesty. Every writer should allude to himself when appropriate, as he would to any historical personage, having sufficient real modesty to avoid egotism, and sufficient impartiality to be truthful and fair in his remarks.

As to the accuracy of these descriptions, I would remark, that having examined the cranium of Spurzheim, and the head of Caldwell, I can testify to the correctness of all the craniological estimates which have been given by Messrs. T. and P. The measurements of my own head, in inches longitudinally and laterally, are precisely what is mentioned by Mr. P., viz. eight by six and a half, or six and four tenths. Drs. Spurzheim and

Caldwell, were men of large frames, while my own body is hardly sufficient to sustain efficiently the action of the brain. The full German face of Dr. S., the more marked or angular countenance of Dr. C., with his flowing beard, and the large development of his chest were correctly appreciated.

How accurate the appreciation of their different characters; the mildness of Spurzheim, the sarcastic energy, and inexhaustible resources of Caldwell, the deep impressions of Spurzheim, the greater brilliancy and literary display of Caldwell, the plodding research and devotedness to his great undertaking of Spurzheim, the imposing manners, and personal ambition of Caldwell which have kept him always in a leading position—the entire sketch is true to the life.

In the sketch of myself, I see nothing to object to. The remarks that my confidence in the public is diminished, that Modesty is greater than Reverence, that my thoughts belong to the future rather than the present, are remarkably true, and indicate a deep insight into the true character.

MRS. ELIZABETH OAKES SMITH.

Since the advent of Kossuth, the Queen City has had no visitor so capable of winning all hearts as this queenly lady—not swaying, like Queen Bess, a political sceptre; but, like a true American democratic Queen, exercising powers “arising from the consent of the governed.”

In simpler phraseology, every body has been charmed by her course of lectures. Her audiences embraced the *élite* of the city. Her lectures were full of bold thought, beautifully expressed; full of generous sympathies with all humanity, and with the highest truths of the age. Her personal appearance and manners in private and in public, won the admiration and esteem of all; and even the most conservative classes listened with profound respect to the demolition of their cherished prejudices.

Mrs. Smith while playing the champion of woman's rights and interests, is herself the best argument, the best proof of woman's capacity for a higher sphere than she has usually occupied, for no literary lecturer has attracted and charmed such audiences as she has addressed.

Mrs. S. has been distinguished heretofore as one of our most eminent female writers in prose and poetry. Whatever she writes seems but a natural instinctive outpouring of the graceful and beautiful elements of her own nature. She is herself a living poem—in thought and deed, in manners and in language.

in personal beauty and grace, in native dignity and in womanly propriety, in spontaneous sympathies, and in her fixed principles and ends of life. She reminds one of a rich poem, full of tender sympathy and reverence for humanity.

The subjects of her lectures were Manhood, Womanhood, Humanity, and Dignity of Labor. All but the last I was prevented from hearing by absence from the city. Her delivery is mild, subdued and lady like; but impressive and clear. Her auditory are held in breathless attention, varied by smiles of approbation and occasional subdued applause.

The indefinable charm of a lovely, and fully developed woman, deeply and lovingly interested in human elevation, renders her the most fitting advocate of reformatory truths. From the woman whom we love we are willing to receive a rebuke, either playful or in earnest. To woman's tender intercessions we yield our passions and our prejudices. In her presence anger and hostility are allayed, and from her lips unwelcome truths fall lightly on the ear, and gain a quiet entrance to the soul. Woman is the true reformer; not the being who with battleaxe and mace, crushes down hoary falsehoods in angry conflict; but the more irresistible reformer, who overcomes evil with good; who disarms opposition in presenting truth, and who inspires with peace and love, the stern and selfish beings whom no other ministry can reach.

Heaven speed the angelic mission of women who bear the inspiration of genius and love. Mrs. S. has entered in earnest upon this field of labor, as a missionary at large to half developed humanity. Let the the lovers of human elevation secure her services wherever they are most needed. We have secured another visit from Mrs. S., about the middle of November next, to deliver a fuller course of lectures, and as that time approaches, let the reformers of the West arouse themselves, and make the necessary arrangements to secure her services, in their respective cities and villages by securing adequate compensation for a course of lectures, and extending an early invitation, even now before her time is all pledged to Eastern engagements.

Mrs. S. returns by way of Cleveland. Her residence is at Brooklyn, Long Island, New York, where all communications should be addressed.

A very remarkable fact with this lady is, that while occupying a position in the highest circles of conservative society, she nevertheless sympathizes with the most democratic and radical impulses of the times, and does not hesitate to avow her sentiments on all occasions. As an illustration, I would mention that having delivered several lectures to the most fashionable audiences of the city, which were not attended by many of the laboring class, or by so many of the sympathizing lovers of progress as she expected; she delivered her final lecture on the dignity of labor

with the admission fee reduced from twenty-five cents, to a dime, for the purpose of attracting another class, who seldom attend high-priced lectures. Here was an illustration of principle. A low admission fee was looked upon with great scorn by her aristocratic friends, but she cared naught for that paltry, though very common sentiment. Reformatory lectures, she remarked, ought to be given gratuitously, but as she could not afford to do that, she would come as near it as practicable. Ten cents, she remarked, was as much as ought ever to be exacted from the laboring classes, if not more. A dime was the price of two loaves, and many families could hardly spare one. As this was my own theory, that all popular lectures ought to be accessible for a dime, I was unexpectedly gratified by the practical cooperation of this gifted lady, in enforcing the sentiment by action.

Another interesting point with Mrs. S. is her careful preservation in her own person of all the rights of woman, as woman, to honor and deference. She never suggests the idea of aught that is masculine, or throws aside any of the *prestige* of her sex. The faultless elegance of her dress and manners surrounds her with the shield of womanly dignity and refinement, and we willingly concede her the right to think as she pleases, and to assail the errors of the day, from the invulnerable position of an honored woman in her own true sphere.

In personal appearance Mrs. Smith is fully developed—inclined to *enbonpoint*—with a noble bust, a beautiful arm, faultless symmetry of person, a large head, a prominent symmetrical forehead, large Ideality and Benevolence. Her countenance, which is beautiful both in form and expression, has that general fullness which indicates the uniform and general activity of the brain, and is particularly full in the upper part of the face, indicative of Religion, Philanthropy, Hope and Love. During the past ten years, if memory serves me rightly, Mrs. S. has undergone a remarkable development, both in her physiognomy and in her whole nature, giving a strength and depth of character which fit her to play an important part in the mental movement of the age.

Even at present her development is still in progress, there is an intense activity in the region of intuition and the spiritual faculties, in the organ of Religion, and the region of dignity, which gives greatness of character. Under these influences, the whole interior region of the brain being roused, she has a spiritual elevation and inspiration, an exhaustless freshness and initiative, truthful originality, with an elevating consciousness of power, and intuitive penetration of character.

Deeming her character an excellent subject for the illustration of psychometry, I subjected her manuscript to the test of two psychometers; one of whom took the external, practical view,

and the other a more internal, spiritual view, which perhaps penetrates deeper into her true nature.

PSYCHOMETRIC IMPRESSION BY REV. MR. S.—The impressions from this are in the anterior and lateral portions; it is a person of intellectual and active mind; it is an imaginative mind, dealing in fancy and speculation. There would be reason also in the speculations. It gives me an elasticity and expansion; it is a good composer; has a good use of language, especially with the pen, and a fluent speaker; not so much a learner by the eye as by the ear, and not so much engaged in acquisition of knowledge as in digesting what has been attained, and creating anew; compounding and reproducing; the percepts are not actively engaged; not as active as mine. I feel a decided impression in imagination and spirituality.

Q. What of sex?

I do not know; but there is no great physical force, it is a modest, delicate mind; nothing about it would lead me to doubt its being a female; an intellectual modest, fanciful, refined woman. There is, however, some tendency in the propelling organs to activity; there is, I perceive, some energy and ambition; a general spirit of action, resolution and success; the ambition is altogether intellectual. She would be intellectually above the average of her sex, very decidedly so; imaginative, spiritual minded. She has a high sense of religion, of that which is ennobling, lofty, worshipful; but not inclined to the *ordinary* devotional exercises.

Q. How would she display her faculties?

In writing; but she would read well and fluently.

Q. What manners in society?

Affable—decidedly a woman, no coarseness or masculinity; yet an energy, promptness and despatch, different from common women; a woman of considerable fervor of temperament; loves the society of the other sex, and of all her friends. She feels keenly a wrong; can resent and contend for her rights; not exactly argumentative; but likes intellectual sparring; her vivacity would show off well in a tilt at repartee; there is quickness, wit, a lively companion, but sentimental.

Q. What aims and objects in life?

High, moral aims; aims to do good; yet has not lost sight of self; she cherishes her reputation, and prizes the opinions of the world; could not bear an injurious report; seeks, however, the regard chiefly of the intellectual, social, and benevolent, like herself.

Q. What has been her experience of life.

She is not tired of life—she has enjoyed it—she has a placid condition, although she has been ruffled. I have no distinct idea

of the past, but she has been accustomed to think and act for herself; has trained herself to self-reliance.

Q. What as to pride?

She has great dignity and sense of her rights and proprieties of life; she is not haughty or vain; though she might possibly approach the latter, from the cultivation of self-esteem.

Q. Character of her writings?

Imaginative, expansive, benevolent; would teach some reformatory doctrines.

Q. Is her mind intuitive or logical?

She is comparing and manufacturing ideas; she would be governed a good deal by intuition; does not depend so much upon perception as upon herself.

Q. Has she reputation, or is she obscure?

She is not obscure—cannot be.

Q. What of her domestic relations?

She is a wife and mother.

Q. What of her future career?

Almost anything that a woman of versatility of genius can do. She can take almost any course and succeed. She will not follow the ordinary path. She will strike out some course to comport with her high ideas of human progress, and promote her own reputation and happiness of her friends; she looks forward with aspiration, and desires to accomplish a great deal.

PSYCHOMETRIC IMPRESSIONS BY T. B.—It gives a strong tendency to serious thought: the person is addicted to habits of meditation, and originates a great many ideas within himself, more than by coming in contact with others.

Q. What of age and sex?

In the prime of life. The sex, I should judge, to be male, as it is a strong character, inclined to intellectual pursuits.

Q. It is a female. What is she adapted to?

Almost any intellectual pursuit; she can speak or write well: she has a singular organization—calm, dignified, but little vanity or selfishness, feels a deeper interest in acquiring knowledge than anything; has a strong desire to progress, and elevate herself, and forward improvement in others: would be considered rather eccentric in her modes or sphere of thought: her ideas are somewhat vague; one of those minds that soar away beyond the understanding of common people: she acquires knowledge by a sort of intuition—while meditating, ideas flow into the mind unbidden. There is a singular impression as to refinement—it is very serene, not the artificial polish of society, but a natural grace and elegance, a self-poised propriety; something like the characters of the New Testament; it springs from the religious faculties and self-control, and the intuitive faculty, which is the predominant power of the intellect.

Q. What of her as a writer?

Eccentric and a little mysterious, not directly to the point; the object is good, philanthropic—a good deal of truthfulness, sincerity; would be apt to take up moral, religious subjects, and the progressive principles of human nature.

Q. Strength of character?

A pretty strong character; not of the violent energy, but the serene kind, cool and deliberate.

Q. What of pride and ambition?

A good share of pride and dignity of character; but very little selfish ambition; more desire to elevate, to gain fame: she has very little vanity; about the first female I have examined that had not much vanity.

Q. How would she receive flattery, etc.?

With indifference: she would command more admiration than attachment: would be most admired by the intellectual: more would admire her than would be attracted to her. She has the social elements strong, but her meditative faculties might make her appear cool to society generally; she is somewhat like you in that respect. Her pride is naturally a strong kind, and her standard of perfection is high. I should judge it was a public character and continually absorbed in thought.

Q. Personal appearance?

It is rather commanding; it would command awe and respect from its dignity, serenity, and purity; it would be a very different impression from that of most females.

Q. What reform or improvement would she promote?

The progressive movement; that is her general tendency; not rebuking the evils of the day as a radical, but in rather an indefinite manner, she would advocate progressive movement.

Q. What of the affections?

They are strong: she is amiable and kind, but more intellectual; she is and will be more absorbed in thought than in social enjoyment: her society would be altogether intellectual society. Friendship is strong; she has faith in humanity.

Q. What has been her experience of life?

I can not tell what has been her condition. She has exerted great energy in developing her mind, and would be industrious or energetic in literary labors. If thrown into a situation of self-dependence, she would exert great energy, but is not acquisitive or selfish.

VISIT TO CLEVELAND.

My second visit to Cleveland has furnished me with some pleasant reminiscences, and passed off with cordiality. At the close of the course of lectures, Dr. S. Underhill, one of the oldest cultivators of Mesmerism and Phrenology in the United States, one too, who has never been guilty of the charlatanism of Dodds, Burr, and the other "Biological" gentlemen, publicly announced that notwithstanding his previous skepticism he must acknowledge the truth of the new system of Anthropology, which had been demonstrated in the lectures. Phrenologists, who are candid and have no selfish motives to influence their judgment, have no difficulty in recognizing the truth of the new system whenever they see it fairly developed.

Mr. Bradburn of the *True Democrat*, a gentleman of very cultivated and vigorous mind, thoroughly imbued with the views of Spurzheim and Combe, made the following reference to the lectures in his paper:

DR. BUCHANAN closed his third and last course of lectures in this city, on Saturday evening. Our constant attendance on the course was prevented by circumstances beyond our control. But we were not without a taste of their quality; and, from what we learn of those who attended the whole course, we are sure that the lectures were such that the class will not soon forget, nor cease to be profited by them.

Whatever may be said of some of Dr. B.'s speculations, there is and can be no just ignoring either of the abundant facts on which he bases them, or of the vast practical utility of those facts. And we will say, further, that he must be a bold man, besides being very thoroughly "booked up" in the phenomena and the laws of anthropology, who would venture to deny the chief conclusions affirmed by the learned lecturer. If there were more of sciolism and less of science in the Doctor's lectures, they would, in our judgment, have attracted more attention, collected crowds, and caused so much more "noise and confusion," than actually signalized the delivery of them in Cleveland.

Dr. B.'s closing lecture, to a goodly part of which we had the pleasure of listening, was on what we should call the natural language of man's mental faculties. And we do not hesitate to say, it was a study alike for the artist and for the elocutionist; although we do not know, that it was designed so much for either, as for parents and other educators. We have chanced to attend various courses of elocutionary lectures delivered by sundry collegiate professors of the art; but, in respect of rhetorical action, we would give more for the light incidentally thrown on the subject in that last lecture of Dr. Buchanan, than for all we ever gathered from any whole course we remember to have heard from any regular professor of oratorical delivery.

FAMILIAR TABLE TALK.

THE TIGER STEP OF DESPOTISM.—The lovers of American liberty and progress, who have innocently supposed that our republic had within its bosom no formidable foes, must give up their feeling of credulous security. We have amongst us, securely located, the emissaries of the most formidable opponents of liberty that the world contains—the **ROMAN HIERARCHY**—that power which at this time crushes the republic at Rome, and crushes republicanism all over Europe. If there were no unquestionable history to reveal the designs of that power—the frequent avowals made even in our own country, are sufficient to arouse the most sluggish. The Catholic newspapers everywhere assail the republicans of Europe, and sympathize with the despots. Archbishop Hughes denounces Kossuth—the Catholic Telegraph, of Cincinnati, sneers at the labors of Kinkel for German freedom, speaks of Kossuth as a “scoundrel,” and recommends a coalition of all the despotisms of Europe against England as a fomentor of sedition. The Freeman’s Journal of New York, has openly applauded the Emperor of Russia for crushing Hungarian liberty—and all Catholic Journals, so far as I can learn, repudiate the idea of religious liberty. The thin veil of sympathy with republicanism adapted through Jesuitical policy is not even steadily worn. The following extracts from the London Rambler, a Catholic journal, boldly throws aside the mask. Read and ponder! reflect that the flood of emigration is continually bringing to our shores the trained supporters of these sentiments, who are already so numerous among us. Smoothly indeed, is the process going on, and when it is deemed prudent to bring forth their political power and guide the destiny of our country, how many hundred thousand will be ready to obey the Papal mandate! And how many a cringing politician shall we find ready to do anything to gain their favor!

The following extracts are taken from the London Rambler for September, a Roman Catholic paper published under the sanction and patronage of Cardinal Wiseman :

“CIVIL AND RELIGIOUS LIBERTY.—It is difficult to say in which of the two popular expressions—‘the rights of *civil* liberty,’ or ‘the rights of *religious* liberty’—is embodied the greatest amount of nonsense and falsehood. As these phrases are perpetually uttered, both by Protestants and by some Catholics, they contain about as much truth and good sense as would be found in a cry for the inalienable right to suicide. That Protestants and men of the world in general should besprinkle their oratory and writings with such tinsel, is hardly to be wondered at. But how can it be justified in the case of Catholics, who are the children of a Church which has ever avowed the deepest hostility to the *principle* of ‘religious liberty’ is necessarily a blessing at all! How intolerable it is to see this miserable device for deceiving the Protestant world still so widely popular amongst us! We say ‘for *deceiving* the Protestant world;’ though we are far enough from implying that there is not many a Catholic who really imagines himself to be a votary of ‘religious liberty,’ and is confident that if the tables were turned, and the Catholics were uppermost in the land, he would in *all circumstances* grant others the same unlimited toleration he *now* demands for himself. Still, let our Catholic tolerationists be ever so sincere, he is only sincere because he does not take the trouble to look very carefully into his own convictions. His great object is to silence Protestants, or to persuade them to let him alone; and as he certainly feels no personal malice against them, and laughs at their creed quite as cordially as he hates it,

he persuades himself that he is telling the exact truth when he proposes to be an advocate of religious liberty, and declares that no man ought to be coerced on account of his conscientious convictions. The practical result is, that now and then, but *very seldom*, Protestants are blinded, and are ready to clasp their unexpected ally in a fraternal embrace.

"They are deceived, we expect, nevertheless. Believe us not, Protestants, for an instant, when you see us pouring forth our liberalism. When you hear a Catholic orator at some public assemblage declaring solemnly that 'this is the most humiliating day of his life, when he is called upon to defend once more the glorious principles of religious freedom'—be not too simple in your credulity. These are brave words, but they mean nothing; no, nothing more than the promises of a candidate to his constituents on the hustings. He is not talking Catholicism, but nonsense and Protestantism; and he will no more act on these notions in different circumstances, than you now act on them yourselves in your treatment of him. You ask, if he were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, he might even hang you. But be assured of one thing: he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.' If he tolerated you, it would be *solely* out of regard to the *interests* of the Catholic church, which he would think to be best served by letting you alone."

In answer to the question, "What is civil liberty?" the writer rejoins—"*Cant*—and *cant* is always mischievous. Where is civil liberty to be found? In fact, it does not exist, and it never did exist, anywhere. But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of *religious* liberty by Catholics. The very word *liberty*, except in the sense of permission to do certain definite acts, ought to be banished from the very domain of religion. For religious liberty in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. What! shall a Christian dare to say that God has given the faintest choice to *any human being*, as to whether he will obey the Catholic Church or disobey it! None but an Atheist *can* uphold the principles of religious liberty. Short of Atheism, the theory of religious liberty is the most palpable of untruths.

"Shall I, therefore, fall in with this abominable delusion, and foster the notion of my fellow countrymen, that they have a right to deny the truth of God, in the hope that I may throw dust in their eyes, and get them to tolerate my creed as one of the many forms of theological opinion prevalent in these latter days? Shall I foster the damnable doctrine? Shall I lend my countenance to this unhappy persuasion of my brother, that he is not flying in the face of Almighty God every day he remains a Protestant? Shall I hold out hopes to him that I will not meddle with his creed, if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. *It is intolerance itself*, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as the theory of religious liberty. Its impiety is only equalled by its absurdity."

TESTIMONY OF AN AMERICAN SENATOR.—Hon. John M. Niles, having recently returned to Hartford from a tour in Europe, one of the Hartford newspapers says, that in conversation he "expressed but a faint hope of the people liberating themselves from the bondage under which they groan. He attri-

butes their degradation mainly to the influence of the Roman Catholic religion, a system, he says, of which we know nothing in this country, where real Romanism is kept out of sight."

It must be recollected, however, that the republicans of Europe, especially in Italy, are abandoning the Catholic church by thousands. The triumph of liberty and the downfall of superstition will go together.

THE AZTECS.—The following story from the New Orleans Picayune has a strong odor of humbug; but if it be one, it is rather a stupid affair, and I perceive no motive for getting up such a piece of fiction. If a fact, it becomes quite interesting.

"About three weeks since, a gentleman, who has recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this: He said that he had purchased it from a native trader, who once a year was in the habit of visiting a city among the mountains toward the South, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which in the language of the tribe, to which the curate belongs, signifies the "Mystery of the Mountain." Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes similar in appearance to the one referred to, which it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicings or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them.

"This volume, which we have now before us, filled with hieroglyphical characters, almost all of which are, of course, perfectly unintelligible, is of the highest importance, and tends to confirm the theory that the Aztecs are descendants of a race which migrated to this continent from the Eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphies, there are inscriptions in Greek characters forming words in that language, but written backwards in the Oriental style. On the first page, these Greek inscriptions run thus: (we give English characters for want of Greek:) *notnap not sogbl*, which reversed reads, *logos ton panton*—literally "word of all," or "of all things." It is to be presumed from this that the book is a mystery of the mysterious people among whom it was found, and could it be thoroughly deciphered it would, no doubt, completely solve the problems of our aboriginal archæology. On another page there is a picture of water, and under it the word for the sea. A representation of a vessel full of "*sessaluhl*," which is evidently "*thulasscs*," Greek men accompanies this, and conveys the impression that it refers to a voyage or migration from beyond the sea. The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent which held sufficient communication with Greece to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume found in possession of a Western tribe of Indians, an account which has already been given in almost all the newspapers, and will doubtless, be remembered by all our readers. To what nation the authors of this Aztec volume belonged is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the ten tribes, the many similar-

ities between the customs, rites, and ceremonies of the Aztecs, and those of the ancient Jews, and other circumstances of the same nature; lend plausibilities to the theory of a Hebrew origin. The elders and priests among the Jews were well acquainted with Greek; in fact, it was the polite language of that era, and it is not surprising that with a certain affectation of erudition, they should make use of it in their writing. However, this is a point which we leave to those more learned than we are to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the Northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of that strange volume referred to, to submit it to the inspection of Professor Gliddon, whose hieroglyphical attainments may enable him to make some interesting discoveries in this new field of investigation.

THE MORROW COUNTY MYSTERY.—Some weeks since we gave an account of an excitement in Harmony and Bennington townships, Morrow county, growing out of the supposed murder of an Indian Doctor, in Harmony township, known to have had very large sums of money in his possession. He is supposed to have been murdered by the man with whom he has boarded, as before the disappearance of the Indian he was never known to be "in charge," whereas, immediately after the Indian's clothes appeared made over, upon the backs of the man's children, money did "much abound."

Several spiritual mediums told where the body of the Doctor was buried, but the people by not following exactly the directions, failed to find it. A clairvoyant informed them that several were concerned in the murder, and that one of the gang had killed a pedlar some years before and buried his body in the bank of a mill-race—that by searching, the bones would still be found. The people went to the spot and a human skeleton was found! They then commenced the search for the body of the Doctor with increased confidence. The clairvoyant informed them that the body had been removed; it was first buried in an onion bed in N——'s garden, but was afterwards taken up, packed in a trunk and conveyed to a certain farm in Bennington township, where it was deposited in a hole beneath a large log or log-heap, and the pile fired; that if a search was made at that spot, the lock of the trunk, and a portion of the bones would still be found! The search was made and the lock and the bones found! The supposed murderer has cleared the country.

The above statements we have on the authority of a gentleman well known to the world, and whose name is a guarantee of their truthfulness. We are no believers in spirit rappings, but how is the mystery to be explained?

The Cincinnati Enquirer, in copying our former article, adds the suggestion that the *clairvoyant* should be examined. This will not satisfy, as the circumstances are detailed by different mediums, one of whom is a lad only eight years of age. He surely had nothing to do with the murder.—*Mansfield Herald*.

SPIRITUAL TELEGRAPHING IN ASHTABULA COUNTY.—A very respectable gentleman, of Monroe Township, Ashtabula county, who has lately become a mental spiritual medium, wrote off a discourse which the Reverend Mr. Beach, a Congregational Minister of the place, was to preach the following Sabbath. Mr. Beach has been a strong opposer of the Spiritual doctrines, and avows that no person but himself ever saw his intended discourse. The medium's copy was compared by several highly respectable citizens of the place, and found to agree, word for word. These developments are singular, but nevertheless true.—*Cleveland Forest City*.

SINGULAR PRESENTIMENT.—John Rinehart, of Clinton Co., Ind., visited Lafayette on business on Friday week, but before returning conceived the idea that he was soon to die, and hurrying home immediately commenced settling up his affairs preparatory to his exit. He went on Saturday to several of his

neighbors with whom he had business, and settled up. On Sunday morning he was a corpse. He leaves a wife and several children.—*Miami Visitor*.

DR. RICE ON THE RAPPINGS.—This gentleman has announced his views from the pulpit in reference to the Spirits. They are, of course, antagonistic. Dr. R. does not entirely discredit the spiritual agency; on the contrary, his faith in the Devil, in witches, and evil spirits, is altogether too strong to be a total skeptic. Nevertheless he has great objections to the Rapping Spirits. He fancies, without evidence, that they must be evil spirits. But his great objection to the spiritual investigations is like his objections to phrenology, that it is looking for information and philosophy somewhere else, instead of confining ourselves to the all-sufficient Bible. Indeed, he intimates that it is almost impious to go prying into those mysteries of nature which God has not revealed in the Bible, and therefore does not wish us to know. If so, our greatest philosophers will fare badly in the next life. Newton and Laplace will be banished out of sight, Galileo will be locked up again, and Gall will be roasted forever, while Dr. Rice will enjoy the blissful reward of pious and contented ignorance, by reposing forever in Abraham's bosom, listening to the far-off groans of inquisitive philosophers, who could not keep from using their brains while alive.

DIVORCE BILL PASSED AT ALBANY.—The Assembly have passed, by a large majority, the bill for enlarging the latitude of causes of divorce, referred to by us in an article three or four weeks since. If our readers remember our opinions, as expressed in that article, they will understand that something like the passage of this bill is what we advocated. Indeed, it might in our opinion be made still more liberal; it might, with perfect safety, grant a divorce where a deliberate wish has been specified by both parties, at two separate periods of time not less than six months apart. This latter item would be wise, in order to give time for due reflection and forethought.

As the bill above referred to, which passed the Assembly, April 9, by a vote of 66 to 38, and will undoubtedly become a law, is of eminent interest, we recapitulate its provisions:

The bill provides that the Supreme Court shall have the like jurisdiction and be vested with the same powers it possesses in cases of adultery, except as otherwise provided therein, namely: To grant divorces for the following causes:

First.—The cruel and inhuman treatment of a wife by her husband, or a husband by his wife, as may render it unsafe for them to cohabit.

Second.—Wilful desertion or voluntary abandonment for a period of three years of one by the other, with refusal by either him or her of mutual duties and obligations.

Third.—In other cases, where, in the discretion of the Court, there has been extreme hardship and peculiar inconvenience, and where justice can be substantially promoted, unless it appears that the party complaining is guilty. The complaint for the divorce shall specify the nature and circumstances of the case.

Fourth.—The husband or wife of a party sentenced to imprisonment for crime for a period of not less than three years, may marry again.—*New-York Dispatch*.

WOMEN'S RIGHTS CONVENTION.—The recent session of this body, at Massillon, on the 26th and 27th of May, was well attended and highly interesting. Mrs. GAGE, Mrs. SEVERANCE and other ladies of talent participated in the proceedings, as well as Mr. Hine and several other gentlemen. A permanent organization was established under the title of the "Ohio Women's Rights Association." There is vastly more in this movement than the superficial think. Rightly conducted it may become the most powerful agency for human redemption now in operation.